

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY S. WHITING.

NO. 30.

NEW-HAVEN, DECEMBER 24, 1831.

VOL. XVI.

## MISSIONARY.

### CHINA.

EXTRACTS FROM THE JOURNAL OF MR. ABEEL.

CANTON, Dec. 27, 1830.—Yesterday the brief season of my public ministrations in China terminated, and the account was sealed for the solemn and eventful disclosures of the judgment. To know that God's word cannot return unto him void, and that those who dispense it are a "savor of life unto life, or of death unto death," to all who hear them, is sufficient to arouse the most slumbering conscience, and lead to an impartial review of the manner in which God's truth has been dispensed and its obligations amplified.

The station is not left, without the hope that it will be speedily supplied with at least one living preacher. Its numerous seamen, who generally enjoy none of the advantages of Christian lands in this port, and many of whom are buried here every season, call loudly for a chaplain.

Of the history of other nations, and the geography of other countries, the Chinese are grossly ignorant and deceived. China, according to their ideas and representations, occupies the centre, and well nigh the sun of the world—the focus of all intellectual and moral light, the glory of earth, and the very counterpart of heaven. Such absurd sentiments are prevalent with the aged, and early and deeply instilled into the minds of the young. It is scarcely necessary to mention, that their tendency is fatal to the introduction of every external influence, and that until correct information be translated into their language, on the most simple as well as sublime subjects, their haughty contempt of foreign customs and attainments, will probably continue. So that even if nothing could be attempted towards their immediate conversion, preparatory measures of great importance might occupy the time of many a laborious student. But there are opportunities of exerting a direct influence upon the natives, and no prohibitory laws could prevent it. How much might be effected, remains to be tried; but that a small number might be instructed, and books to a limited extent distributed, without apprehension, has been proved by the experiment of years. And even if the expedients for communicating knowledge were multiplied, and judiciously conducted, it is questionable whether the authorities would interfere, or even be apprised of the fact. With a sufficient knowledge of the language, I have

no doubt the subject of religion might be frequently introduced in ordinary conversation; in fact, it could not be avoided. They have already evinced considerable curiosity in regard to our religion, and made as many inquiries on the subject, as the imperfect medium employed in communicating our ideas would admit. For my own part, if I understood the language, I should have not the least hesitancy, and very little apprehension of danger, in spending much time in religious conversation with the multitudes, whom you need not wander far to find, and who appear to possess the requisite leisure and disposition to hear any new thing.

After leaving Canton, Mr. Abeel proceeded to Batavia in the island of Java, and resided for some time in the family of Mr. Medhurst the English missionary.

Jan. 26. Having concluded to devote the time passed in Java to the acquisition of the Fokien dialect of the Chinese, most prevalent in the Archipelago and at Siam, I accepted the kind invitation of Mr. and Mrs. Medhurst, and transferred my abode this morning to the mission premises.

Feb. 4. In our usual rounds among the Chinese and Malay population, we visited the hospital to-day, where the leprous, blind, and deformed patients are kept. Of the former class were some of the most miserable objects I ever beheld. Unable to leave their couch, with limbs partially consumed, withered, and covered with a loathsome ulceration, they were peculiarly calculated to impress the mind with a sense of the more deplorable and (by human means) equally incurable malady of the heart, of which it is an emblem and was a punishment.

5. Have just returned from an interesting visit to one of the native bazars. About two or three thousand Javanese and Chinamen were collected. The latter compose the great majority of tradesmen in Batavia, being more ingenious, shrewd, laborious, and gain-seeking, than the natives. Where money is to be obtained by dint of traffic, manufacture, gambling, or gulling, Chinamen are sure to be found.

Acquainted, from long experience, with the best mode of gaining his object, Mr. M. went directly to a part of the market where the natives generally resort, after their most important business is finished, to purchase as much tobacco (an article in very common use,) as they require before the next market day. The anxieties of trade have so far subsided by the

time they reach this place, as to render it much less difficult to secure their attention to an object which yields no immediate, palpable advantage. His success in gaining their audience, and in awakening a desire to obtain books, was truly animating. In a very short time his budget of tracts—many of them of a large size, as the Gospel of Matthew, &c., had entirely disappeared. And what is remarkable, and very encouraging to the missionary, is the surprising change evinced in the dispositions of the natives within the last year. Until this recent date, he was obliged to return with his parcel of tracts undiminished. He scarcely succeeded in distributing a dozen in as many months on account of the influence and dread of their Mohammedan priests and rulers.—Since the commencement of this happy, and (as far as visible means are concerned) most unaccountable change in the minds of the people, one hundred and fifty of these books have been distributed in one day. And within a few months about six hundred were disposed of, by the converted Amboynese, of whom mention has been made. A small number indeed for some heathen lands, but not so where such abhorrence of Christianity has been inculcated, and where so recently the missionary could scarcely prevail on an individual to accept a Christian publication. Another fact full of promise connected with the reception of these books, is their eagerness to understand their contents, and the means they often employ to obtain this knowledge. It is said, that a native unacquainted with letters, will go through his village to have the book read, and that rather than remain ignorant of their truths, he will carry them to the chief men, and even to the priests themselves. Mr. M. says, that these very rulers and priests, who were formerly so distant and ill-disposed towards him and his *poison*, have condescended to come and solicit Christian books for their own perusal. Yet nothing beyond the simple willingness to receive and read these books has thus far appeared. The valley remains in deathlike silence, and the bones are very dry. But the prophet has entered. "Thus saith the Lord God," begins to be heard, and we look and pray for the breath of Jehovah to come and breathe upon the slain. The ultimate event we know. The Lord hasten it in his time.

From what has been written, you have doubtless gathered some encouragement and ground of expectation to those engaged in missionary labor. As has been mentioned, the change in the disposition of the natives to receive religious publications, is as wonderful as it is animating, although there have been no fruits of consequence thus far.

The missionaries at Singapore have witnessed something very similar, and are equally encouraged. Mr. Gutzlaff, at Siam, has baptized a native of Cochinchina, and is daily instructing others, among whom is one of the most influential priests, who appears very desirous to examine the evidences and tenets of Christianity. We hope the Lord is about to visit this benighted quarter of his footstool, and soon fulfil his promise to his Son.

My time is devoted principally to the Fokien

dialect of the Chinese language, much employed in Siam, for which place I hope to sail in a short time.

The Dutch church and population here are in a deplorable state. There is scarcely the semblance of religion, and what is more surprising in the church of my good forefathers and brethren, not the shadow of orthodoxy is found. Gross Arminianism reigns.

### BURMAN MISSION.

EXTRACTS FROM MR. JUDSON'S JOURNAL.

Rangoon, Feb. 28, 1831. One of the brightest luminaries of Burmah is extinguished—dear brother Boardman has gone to his eternal rest. He fell gloriously at the head of his troops, in the arms of victory—thirty-eight wild Karens having been brought into the camp of King Jesus, since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by mortal wounds, he was obliged, through the whole of his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured, that a triumphal crown awaits him on the great day, and "Well done, good and faithful Boardman, enter thou into the joy of thy Lord."

[Mr. Judson remarks, in relation to several who have died in Burmah, that they possessed a predisposition to consumption before they embarked, which he considers as the reason of their early removal; but states that Burmah is the healthiest country of the east, except Ceylon, and therefore that no one, who has not this predisposition, should be deterred from repairing to this field of labor.]

*Let all the rest [not thus predisposed] feel themselves under greater obligation to listen to the heart-melting, soul-stirring cry, which the varied population of this great country, the Shans, the Karens, the Talings, the Burmese, and the Arracanese, are now sending forth from all their towns and villages and hamlets, their mountains, their vallies, and their woods, COME AND SAVE US, FOR WE ARE SINKING INTO HELL!!*

March 4. The great annual festival of Shway Dagon is just past, during which I have distributed nearly 10,000 tracts, giving to none but those who ask. Priests and people, from the remotest regions, are alike eager to get our writings. I should have given away double the number, if I could have obtained sufficient supplies. But poor brother Bennet cannot, single-handed, and not yet familiar with Burmese printing, answer all the demands which we make upon him, from different quarters. May God forgive all those who desert us in our extremity. May he save them all. But surely, if any sin will lie with crushing weight on the trembling soul, when death draws near—if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned, in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal be-

jugs, who, by their darkness and misery, cry day and night, *Come to our rescue, ye bright sons and daughters of America, COME AND SAVE US!*

I am, however, most grateful and happy, that three new missionaries, with their wives, have lately arrived, and are now applying themselves to the language, and preparing to come up to the help of the Lord against the mighty. May he preserve their lives many years, and make them more successful and blest than their predecessors.

### MISSIONARIES IN PRISON.

Extract of a letter from Dr. Butler, missionary among the Cherokees, to his friend in New-York, communicated for the Observer, dated

GEORGIA PENITENTIARY, Nov. 7th, 1831.

Dear Sir—When we were engaged in our youthful sports, in our school-boy days, on the green in N—M—, little did you anticipate being a traveller in South America, being robbed by a band of ruffians, and your life in imminent danger; as little did I anticipate going to the Cherokees, and being taken from my missionary labors and lodged in a penitentiary. But so it is, and perhaps a few years will bring to pass still stranger things than these respecting us. I well remember the last walk I took with you in N—M—in my father's pasture, and the place where we chatted on the hill-side—then we made our calculations to be pilgrims and sojourners here below; and how true it is that such we have been and still are. We have no continuing city nor abiding place, and no passport to free us from tribulation in this evil world. The language of the Savior is: 'If they have hated me, they will hate you also.' So that the Christian who makes his calculation to pass through this life without troubles, must find himself often disappointed. But, my dear sir, I trust as Christians, we have both found that the trials and difficulties we have met, have been greatly to our advantage. What purifies the saint so much—what lessens the world in his esteem so much—what makes his affections and desires for heaven so much—what makes him think of the Savior, of prophets, apostles and saints in heaven so much, as the tribulations of life? and the more the Christian has sent him, the more his faith is tried, and the more is his consolation. You will be happy to learn that although Mr. Worcester and myself are confined in prison, with the vile of the earth, our Christian enjoyment is not lessened, but I trust is far increased beyond what it ever was before. And I have no doubt we shall have abundant occasion, the remainder of our lives, for thankfulness to God for his unspeakable kindness to us, whilst confined in this den of thieves and murderers. Here I find God true and faithful to his promises. I do not regret the course I have taken, which brought me to this place. I have endeavored in the whole course to keep a clear conscience, and know not if I were placed in the same circumstances again how my general conduct could be different. Judging from what is past, I shall remain here cheerful

and happy, until a kind Providence opens a way for my liberty. As to the time and manner, I am glad I can leave them wholly with God. We have both of us enjoyed health sufficient to labor every day since we came here. I believe we are both entire strangers to despondency. We are by choice separated for the purpose of giving religious instruction to the prisoners. I am in a room with about thirty; about the same number are in a chamber over us. Every evening I read in the Bible, expound it, and address the prisoners, sing and pray; and all who are disposed in the two rooms attend. Mr. W. does the same in his room, in which are about thirty prisoners. On the Sabbath I have a meeting in the forenoon; Mr. W. preaches in his room in the forenoon, and in mine in the afternoon. We hope good will result from the religious instruction given. I hear from home frequently. The school is still in operation, and the business of the farm proceeding as heretofore. We expect in a few days Mrs. Butler and Mrs. Worcester, and Mr. Chamberlain will make us a visit.

The legislature of this State is now in session. Whether they will do any thing for us or not is quite uncertain. We give ourselves but little concern about this; for we committed our cause to God, and have no doubt he will take care of us, and dispose of us for his glory. If you are disposed to continue your correspondence with a man confined in a penitentiary, I can receive a letter, provided it passes the inspection of the Keeper.

Yours in Christian bonds,

ELIZUR BUTLER.

[For the Religious Intelligencer.]

### AMERICAN TRACT SOCIETY.

#### TRACTS FOR FOREIGN LANDS.

It was found by a select meeting of friends, convened in the city of New York, Dec. 6, to consider the present state of this Society, that it had expended, since May 1, \$8,011 45 over and above the total receipts for that period, which sum had been raised from the Banks on notes of members of the Committee, as the only means of enabling the Society to meet its engagements, and proceed, without hindrance, in its benevolent labors. They also found that the Society was incurring, and must continually incur, a large expense for the destitutions of our own country, and that very extensive claims were immediately pressing on the Society for Foreign Countries, especially where American Missionaries are laboring.

On a consideration of these and other facts presented, they unanimously resolved, "that it is exceedingly desirable that the Christian community furnish a contribution of at least \$10,000 for the general operations of the Society in our own country, and \$10,000 for the supply of the destitute in foreign lands." And as the best pledge of their sincerity, \$3,907 were subscribed at the meeting by 27 individuals, of which \$1,340 were for foreign countries. It is the design of this article to present some of the facts which thus claim the attention of the community to the Foreign field.

A correspondence was recently opened by a

special committee of the Society with all the Missionary Institutions in our country, known to be engaged in promoting the spread of the Gospel abroad, and information sought from other sources, from the results of which it appears, that, in enlightening and Evangelizing the Heathen, *THE PRESS* is a powerful and almost indispensable instrument; that by it divine truth may be conveyed where the Missionary's voice cannot reach; and that the short and impressive *Tract* arrests the attention of thousands who would suffer a large volume to lie by them unheeded. In accordance with these facts it appears there are now more than forty printing presses at Missionary stations in Pagan Lands.

The Moravian Brethren gave the assurance that, as opportunity may offer, they will heartily embrace the co-operation of this Society in their labors among the Heathen.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church applied for Tracts for Liberia, and, through the Rev. Messrs Robertson and Hill, for an appropriation in money to aid their Tract operations in Greece. This application, to the grief of the Committee, they were compelled, for want of means, to deny! God grant that such a reproach upon the benevolence of American Christians may soon be wiped away.

The late lamented Mr. EVARTS presented, with his own hand, an estimate of the pecuniary aid annually needed for Tract operations at the several Stations under the care of the American Board of Foreign Missions as the result of an attentive and accurate examination of facts.

From their station at Bombay, he estimated that 1,500,000 pages of Tracts might be annually circulated, at an expense of about \$1,500.

"Tracts," says a joint communication from the Missionaries at this Station, "are a useful auxiliary to all the Missions in this part of India. They are permitted to wing their way over the Ghauts to those parts of India which are inaccessible to Missionaries, and are destined to be heralds of mercy to thousands who will never hear the accents of Redeeming love from the voice of the living preacher.— They will be read and heard. We beg therefore to represent our case to the American Tract Society, and inquire if they could serve the interests of Christ's Kingdom better than by making an appropriation to this specific object."

This application the Committee have had under consideration for several meetings, but have been constrained to postpone acting upon it for want of pecuniary means.

At Ceylon Mr. Evarts estimated that \$1,000 annually might be usefully appropriated. A communication from this Mission says, "No method of doing good in Ceylon or India is so promising, with the same sacrifice, as the distribution of Tracts. They are better adapted for general circulation than even the Scriptures among such a population as we find here, who read but little; and they feel not the sun, and sink not under the climate, as does the living Missionary."

In the Sandwich Islands, it was estimated that

\$1,500 should be appropriated annually. "No Tracts or Books remain in the Depository there—they are all distributed and read."

On the *Mediterranean*, Mr. Evarts estimated that \$1,500 might be advantageously appropriated annually; 60 Tracts having been already printed at Malta in Modern Greek, 40 in Italian, and 21 in Armeno-Turkish.

The Secretary of the *Paris Tract Society*, France, in a late communication, says: "We have distributed this year more than 430,000 Tracts; and we ought to say with gratitude that the facilities for their diffusion increases daily. We continually find new helpers, and believe we shall soon have some in every department of France, inhabited by thirty-two millions of souls, to whom, were not our means so limited, we should easily have access. If our brethren of New-York were to come to our assistance, we might be able to cultivate another spot of that immense field which we have under our eyes." On this application, the Committee have been compelled to defer acting hitherto, for want of means.

The Rev. Richard Knill, of *St. Petersburg, Russia*, has recently made an appeal for funds to assist in the publication of Tracts. Of nearly 200,000 Tracts, consisting of translations of English Tracts, and selections from Russian authors, which had been printed under the direction of the Princess Mestchersky, and by her presented to Rev. Mr. Knill, he says the greater part are distributed, and some of them are gone to places thousands of miles distant. The three Tracts of the Rev. Leigh Richmond, among others, were translated by the Princess into the Russian language, and of two of them not a copy is remaining on hand.

An appeal from the *Lower Saxony Tract Society at Hamburg*, struggling with civil and ecclesiastical oppression, the committee have also for want of means, been constrained thus far to disregard.

Among the millions of *China*, Tract circulation has been commenced; and none but God knows how wide a field may be opened there for the labors of this society. It is a fact of surpassing interest, in the providence of God, that though different dialects are spoken, yet such is the structure of the Chinese language, (being a language of signs) that the same books are read by all.

In *South America*, in the *West India Islands*, among the *Aborigines* of our own country, and in *Canada* are important openings.

BUT BURMAH, with a population equal to that of the United States, a large portion of whom can read, presents at this moment a field which in interest has perhaps no parallel on the face of the earth. Of this the Rev. Dr. Judson, who has endured the gloom and damps of the dungeon, and buried the partner of his bosom amid his persevering labors, shall speak for himself.

In a letter dated *Rangoon, March, 4th, 1831*, he says: "I can spare time to write a few lines only, having a constant press of missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead. Brother Wade and I

are now the only men in the mission that can speak and write the language, and we have a population of above ten millions of perishing souls before us. The great annual festival is just past. During this festival, I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been six thousand applicants at the house! Some come two or three months journey, from the borders of Siam and China—"Sir, we hear that there is an eternal hell. We are afraid of it. Dr. give us a writing, that will tell us how to escape it." Others come from the frontiers of Cassay, a hundred miles north of Ava—"Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known.—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain, that hitherto we have not been well supported from home."

It is not too much to estimate that from \$1,500, to \$2,000, may be usefully appropriated annually in Burmah.

In view of all these fields, and in consideration of others which, in the march of Divine truth, will doubtless be continually opening, who can question that the sum of \$10,000 will soon be needed by the American Tract Society for its Foreign operations? The contribution of this sum for this object, it should be observed, will add nothing to the Society's means for the supply of our own country, as every dollar thus contributed will be sacredly appropriated to its destined end. But how can the Society, with a Treasury \$8,000 deficient, proceed to occupy these inviting fields? Will not the friends of the Lord Jesus send forward their donations for this object as a voluntary offering?

We do not labor for this Society without some consolation from the hope that, on a dying bed and in Eternity, its conquests for Zion under the blessing of God, shall be a source of peace and joy. How will that joy be increased by the appropriation of even \$10,000, for begighted Heathen in different parts of this revolted world. What christian will deny himself the pleasure of participating in such joy, and of the consciousness of having contributed something of his earthly substance for such an object? We wish that not merely the rich, but that every father and every mother, and every son and every daughter in our land may partake of that joy; and God forbid that the "poor widow," who can give but her "two mites," shall be excluded from the privilege.

H.

Donations may be sent to Wm. A. Hallock, corresponding Secretary American Tract Society, New-York.

## MISCELLANEOUS.

## RESURRECTION OF THE BODY.

To ascertain the full effect of the Christian religion, in regard to the matter now under consideration, it is necessary to connect the doctrine of the resurrection of the body, with that of the immortality of the soul; and to suppose that these truths are fully believed. Let one, then, habitually realize, that he is to live forever; that he is capable of an endless progression in knowledge and holiness; that he is the heir of eternity: and that this body, which is now the instrument and organ of his mind, instead of sleeping always in kindred dust, will be raised by almighty power, and rendered immortal; that he himself, as a true, complete human being, may hold companionship with the highest and holiest of created beings, and communion with the Lord—let a man, I say, daily bring home to his "business and bosom," such thoughts as these, and they will cast his whole character in the mould of heaven, and give him, even in this world, the port and bearing of an angel of light. What, in all the range of human knowledge and thought, is so well suited to raise a man above every thing low, and sensual, and grovelling? Accordingly, if one will go into the humblest habitation of the truly pious, he will find, amidst poverty, and toil, and self-denial, persons familiar with high and noble thoughts, and enterprises, in real grandeur and magnificence, going far beyond the cherished purposes and meditations of the great ones of the earth. I have seen the tenant of a log-cabin, with a heart large enough to embrace the world, and aspirations as lofty as heaven. Every generation has admired the sublimity of the saying of the ancient artist, when he said, "I paint for eternity." There are tens of thousands of obscure and humble Christians, who, with a far loftier spirit, and more dilated conceptions, are saying every day, *we live for eternity*.

And yet there are not a few, I fear, among us, who try to persuade themselves and to seduce others into the belief, that they are creatures of ephemeral existence—that no morning is to rise after the night of death; that no light is to dawn on the deep darkness of the grave! Merciful Father, what desperation of guilt drives thy creatures to renounce the highest honors of their nature; and while thine own hand has stamped immortality on their brow, to grovel in the dust, and claim kindred with the worm!—*Dr. Skinner.*

## STRANGE ARGUMENT.

"Let not him that putteth on his armor, boast himself as he that putteth it off."

An aged man was boasting of the soundness of universalism in a mixed company, adding, as experimental proof of the correctness of his doctrines, "I have lived so many years, and have never seen any devil or any hell." A little grand-child standing near him, looked him earnestly in the face, exclaiming very philosophically, "Grandpapa, have you ever been dead yet?"

## OBITUARY.

## DEACON MINER SMITH.

We publish by request the following memoir of Dea. Miner Smith, who died at Harwinton, Aug. 16, 1831, aged 47.

The subject of this notice was hopefully converted during a powerful revival of religion in 1824; and was chosen Deacon of the Congregational Church in Harwinton in 1829. From the time of his conversion he was a firm and devoted Christian, and made uncommon attainments in knowledge and in grace. His confidence in God, and his belief in His Word were strong and unshaken, and to the day of his death, he continued to drink with unsatisfied thirst, at the fountain of heavenly wisdom. Not content with the religious knowledge he possessed, and deeply regretting his want of education, he became a humble and diligent learner in the school of Christ, confident that piety could be nourished and strengthened only by the truths of God.

Humility was a strongly marked trait in his character, and when chosen an officer of the church, he thought himself wholly unfit for the station. When on his death bed, he said to his pastor, I have been too cold—too indifferent, and have done but little for Christ. I fear that I have been a hindrance to the work of God, and have earnestly prayed, that, if it were so, I might be removed out of the way, and I do not know but God is now about to answer my prayer. He was sick but a few days, and although most of the time in extreme pain, his mind was composed, he was happy, he was ready to die, and often repeated the following lines of a hymn—

"And not a wave of trouble roll  
Across my peaceful breast."

As a lover of peace, and a man of charity he had few equals, and in these respects his loss will be severely felt.

The following letter containing an account of his conversion from *Infidelity*, was written by him to his pastor three or four years after the event took place.—It is a candid and striking exhibition of the power of God, and fully proves that Infidelity belongs not so much to the understanding as to the heart. If the heart be prepared for it, no long course of discussion or of reading is necessary to make a man an infidel. On the other hand only let the heart of the Infidel be changed by the Spirit of God, and no argument is necessary to lead him to embrace the Christian system in all its length and breadth. Previous to his conversion, he so entirely concealed his sentiments, and was so strictly honest in his dealings, and so correct and moral in his conduct, that he was thought by many Christians, to be a suitable subject for admission to the Church.

HARWINTON, Jan. 26, 1829.

Rev. and Dear Sir,—I have for some time intended to give you an account of my religious experience, commencing a few years previous to the last revival in this place. I would mention however, that in my early life I was taught to fear and reverence the name of God, to believe his holy word and to keep his commandments. The influence of these instructions upon my life has never been entirely lost, so that I have been kept from the path of the openly vicious and profane. In youth I had a number of seasons of serious impression, but they passed away without any permanent effect.

Until within three or four years previous to the revival of 1824, I do not know that the thought occurred to me that the Bible was not the word of God, but I gave my assent to all its leading doctrines, as I understood them, and I trust I was influenced by it as much as mankind in general. When I was first tempted to

believe that the Bible was a fabrication, I was rather shocked; I was unwilling to admit such an idea, although it was very pleasing to corrupt nature. I had never searched to see what evidences might be brought against the Bible. I had never read an infidel author, or any book calculated to lead me from the Bible except Pope's Essay on Man. My whole search was then to find evidence against the Bible. I sought for none in support of its divine origin, and although I kept my mind entirely to myself, and had the assistance of no author, yet the great Adversary who I believe was very busy at that time, readily furnished me with sufficient evidence against the scripture, to confirm me in infidelity. The great hazard I was running often occurred to my mind, and I greatly wondered at myself, that I could settle down with so much ease, in a belief, where my everlasting ell was at stake, without giving the subject a more thorough examination. But evidences rushed on me with such force, one after another, sunk as I was in all the darkness of sin, that I was at length persuaded to prefer blind reason to the word of God, and felt myself under the necessity of doing so. Thus I became a confirmed infidel, and consoled myself much, that I had been so fortunate as to discover a system, which I thought was the best that could be devised to live by, and as good as any in which to die. I then called myself a deist. I believed in one self-existent, independent power or moving cause of all things. A power that created and supported all things, and ordered all events according to the council of his own will, but had never seen fit to reveal himself to man in any other way than in the work of creation and providence. That man could of course know of no duty immediately to this Being. I therefore could live in total neglect of all religious duty, and feel no remorse of conscience. I believed that the whole duty of man consisted in using the things of this world as not abusing them, and doing to others as we would that they should do unto us. This I aimed to do, because reason told me it was right, and what my maker had a right to expect of me, and not because I thought it would alter my future destiny in the least.

To the infidel, all beyond the bound of life, is dark and only wild conjectures. I therefore felt the necessity of submitting all things to him who rules all, knowing, and feeling that it was easy for Infinite power to continue my existence or not, and place me in such a state, either of happiness or misery, as it might please him. So immutable did I consider that Being, that I thought it strange that any finite creature should think of doing any thing to alter the Infinite mind.—Far better did I think it for me, to neglect all prayer than to make such as I frequently heard; and I could not have done it with a clear conscience, as it appeared to me like teaching Infinite Wisdom what to do. I thought I then felt submission, but it was far from being the submission which the gospel requires. I often thought of death and could look upon it with composure. Although I sometimes reflected how dreadful my case would be, if I should find myself mistaken at last; yet so confirmed was I in unbelief, that nothing seemed to move me, neither do I believe that it was in the power of man by argument to have moved me.

Thus you see my situation when the revival commenced. It was a situation I chose—it was one that I was pleased with. I verily thought I took comfort in it. I wished for no alteration. Thus I expected to live and to die. When the revival became general in Burlington, I was conscious of feeling a strong opposition to it. I was fearful that it would spread to this place. My hope was that it might not, although I believe I spoke favorably of it. It was not long before my fears were realized. The revival soon prevailed in my own neighborhood and family, and I was made to witness what were, as I now believe, some very powerful operations of the Holy Spirit, yet with the most obstinate unbelief. All that I witnessed did

not in the least affect my mind, unless it was to excite contempt and ridicule. My wish was that the excitement might subside, although I felt myself perfectly secure in my retreat, comforting myself with the reflection that my situation was such, as that the work could not in the least affect me. I continued in this situation some time, attending meetings with no expectation of being in the least benefitted by them, and I believe with no better motives than to maintain a favorable reputation, and conceal my own sentiments; and such had been my life, that I was able effectually to deceive. At length I was led to reflect upon my state, but by what means I cannot tell, neither can I tell the time when I received my first serious impressions. They came upon me imperceptibly and unaccountably. I now began to have some feelings and exercises which I thought were not natural. These I cannot describe. I had no distressing views—I had no fearful apprehensions. I did not then see myself to be a great sinner, and I know not the cause of such feelings as I then experienced. These impressions increased until they became exceedingly powerful. I was able so far to suppress them when in the presence of any one, as not to be discovered, for I was very careful to conceal from every one any excitement.—One evening, whilst conversing with a neighbor who was at my house, my feelings were such, that I left the room twice to give vent to them. By this time I was convinced that the Lord was about to do something with me, and I felt no disposition to direct him. I thought I felt submissive to his will. I soon began to have some views of the Divine character. There was something so lovely, so beautiful, so inviting in it, that I was indeed ravished with it. All the desire that I had ever felt before for any earthly object, seemed to bear no more comparison with the desire that I now had for this being, than finite does to infinite. I was at no time so discomposed, as to be unfit for necessary business, or in the least disturb me of my rest, or sleep. I felt no disposition to go to any human being for advice or assistance. I looked entirely to a higher power.

When my feelings were first excited my chief prayer was, Lord, the work is thine the power is thine, let thy will be done. I could now cry in earnest, that the Lord would suffer me to come. I seemed to be put off from time to time, until the time came which I trust was the Lord's. I then had a severe struggle, in which my strength was nearly exhausted, and when about to despair of success, I was led to make one petition, that if the Lord should see fit to cast me off forever (which I saw he might justly do) that he would grant me one favor, that I might look to his throne and call him blessed. At that instant my anxiety was gone from me in a moment, and I think that no being ever felt calmer than I did, and something spoke that peace which I never felt before. It was in the afternoon, I sat at my chamber window. Every thing wore a pleasing aspect, all was peace and harmony. It was on the 20th of April, 1824. A memorable day. A day I trust long to be remembered; and while others celebrate the anniversary of their birth and the birth of a nation, I wish to celebrate this, as the birth day of my soul. I have in some degree as yet been enabled to regard it. I wish ever to remember it, and keep it, as the time when my peace was made with Heaven. May it ever be set apart from other days of the year, and kept as a day of rejoicing, prayer and praise, and may the Lord enable me by his grace to spend all my days, in some degree conformable to the requirements of that Gospel, which I trust I then embraced. The remainder of that day and the following night, I appeared as though little or nothing had happened. I felt no particular joy but all was peace.—Some time the next morning I began to inquire after the Savior. I was left for some hours to mourn him whom my soul loved. I went out and walked in the field. I was enquiring, seeking, and mourning, but I found him not. At length in the course of the day,

light and comfort broke in by degrees, until I found that peace, I trust, which the world knoweth not, and the stranger intermeddeth not with. Since that time I have for the most part enjoyed peace of mind, although I have found many self-denying duties.—That of family prayer was soon my greatest trial. The first time I succeeded tolerably well, but on the second trial my strength and courage failed, and I concluded to give up the contest for that time, at least, but when the time arrived, I was unexpectedly strengthened and prompted to go forward. I found it comparatively easy, although I was in midnight darkness. From that day to this, I have been enabled to keep up the form of family worship twice a day, and many times, I trust, I went forward in the strength of the Lord when I had none of my own.

To the doctrines of grace I can now fully subscribe. I consent unto the Law of God, that it is perfect, holy, just and good, and think that no alteration can be made in it without spoiling it. I take delight in the law after the inward man, and my heart's desire and prayer to God is, that I may keep it. But, alas! I often break it, and know that the least sin, cuts off from all hope by the deeds of the law. I see the need of an atonement, to make satisfaction to the law, and the sufficiency of that which is provided, even for the greatest sinners. I feel the necessity of often bathing in the fountain of atonement, and when defiled with sin, have no where else to go. It is a great mercy when we have such wicked hearts, that God gives us some knowledge of them. I think that He has shown me something of the plague of my own heart, and I trust, that he will do it, as often as it is best for me to know it. I have already seen so much that I have abundant reason to abhor myself, and to feel that in me dwells no good thing. Even my best services need cleansing in the blood of Christ.

I have at no time felt much distress in view of future punishment. When I feared being finally rejected, and cast off forever, all my distress was in the thought of being separated from so much love as I saw in the blessed God. I never felt that my case was hopeless, although I saw the justice of the sentence pronounced against every transgressor. My heart is sometimes so hard that nothing—not even the melting scenes of Calvary can move it. But the Lord can do it, and it requires but one glance from my blessed Savior to melt me into tears.

As God has spared me through another year, altho' he has not seen fit to smile on my temporal interests as in former times, yet the past year has been crowned with abundant mercy. I never felt under greater obligation than at the present time to render unto the Lord, and least this should be the last opportunity, I now present such an offering as he has provided me, with prayer that it may be acceptable in his sight and be attended with his blessing to the salvation of souls. I enclose one hundred dollars, to be appropriated as follows: Fifty dollars for the Foreign Missionary Society. Thirty dollars for the American Bible Society, and twenty dollars for the American Tract Society, to enable them to send forth a few more of those heralds of salvation, into many places, where, I trust, Christ himself will yet come. As your name is known at these departments, I beg leave to trouble you with this business. My motive in doing this thing, so far as I have been able to search my heart, is, belief of the Word of God, and a reliance on the promises they contain. I wish no mention to be made of it, any farther, than in your judgment, will promote the cause for which it is given, at all times reserving my name.

MINER SMITH.

*The Bishop-Elect of Ohio.*—We announce to our readers with much pleasure, that the Standing Committee of the Diocese of New York have unanimously signed the testimonials of the Rev. Charles P. McIlvaine, as Bishop-elect

of the Diocese of Ohio. This makes it more than probable, that the consecration of this distinguished and valuable man, will take place before the General meeting of the next General Convention.—*Episcopal Rec.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 24, 1831.

### EDUCATION.

The following paragraphs respecting our institutions, our city, and some of the incidents of the late Commencement of Yale College, are from the pen of some liberal stranger and scholar, whose good will towards us, at least entitles his comments to a notice. Respecting the commencement, the noble resolution of the society of the Alumni, and some other topics touched upon, we have already spoken in full, in the time of them—and must be excused therefore for taking our extracts so as to avoid repetition. The comments, we are told, are from the pen of the Hon. Edward Everett—communicated to the New England Magazine, published in Boston.

#### COMMENCEMENT AT OUR COLLEGES.

The Commencements at our colleges resemble in some degree, the public games of Greece, but with a difference not very creditable to us. All Greece, and all the sons of Greece, wheresoever dispersed over the civilized world, collected at Olympia, and the other cities to witness the Athletic games. The object seems scarce worth the attendance. With us a limited,—though an intelligent and interesting assembly,—is brought together to witness, not a foot race, nor a chariot race, nor a match at quoits or wrestling, performed by men,—but the specimens of proficiency, and the earnest of future usefulness, exhibited by young men, who are to be the guides and ornaments of the country. These great academic festivals ought to excite more interest. The object is of eminent importance; not merely for the sake of the transactions of the day, on which they are held, but for the moral influence on the minds and hearts of the young men, who are then taking a new departure in life; and also for the effect on the places of education, produced by the notice of a scrutinizing and watchful community.

In former times, Commencement was a greater matter than it has since become; and this for good reasons. There were fewer colleges; for a good while after the settlement of the colonies, only one in New England, and then, for a long period, but two. We have now eight or ten to divide the interest, which is taken, in their respective festivals, by the friends of our colleges. But in addition to this, with the progress of society, numerous other institutions have sprung up—other societies and celebrations demand attention. The calls of political life, under the present government, give employment for not a little of the time and attention, which before the revolution must have taken another direction; and a dense population provides, in the relations of private life, that mental aliment and gratification, which, in a simple state of society, were sought in the religious and academic celebrations. In fact,—election day, and occasionally an ordination and commencement, were about the only festivals, which our self denying ancestors were permitted to enjoy. At the present period, the red-letter days are almost a majority in our calendar. Public celebrations have greatly multiplied. Associations have become exceedingly numerous,—many of them organized for public assembling and discourse,—and commencement day is but one among the numer-

ous occasions, reputed of nearly equal interest, in the course of the year. Besides all this, as a community becomes prosperous, and the means of comfort and domestic enjoyment abound within doors, public places of resort lose their zest. The passion of the Greeks for out-door life, sports, and occupations, was, no doubt, much lightened by their detestable privation of household comforts.

New England has reason to be proud of her colleges. There were, in 1827, in all the New England colleges, fourteen hundred students. If we suppose a fourth part to graduate yearly, we have three hundred and fifty young men of education, annually dismissed from our places of education into the world. Of these a large number are from other parts of the country, and naturally carry away with them, in most cases, a kindly recollection of the college, at which they have been educated. In fact, the attachment of the alumni of most of our colleges to their Alma Mater is strong and distinct enough to form an *esprit du corps*, among several powerful sections of the community. With the lapse of time, and the growing repute of the age of the colleges, it will increase. It has already been drawn into the elements of political calculation, among the influences, which may affect the prospects of the candidates. It is almost the only compensation, which New England has for the almost irreversible degree of proscription, which the organization of the Union produces against her. It is in her destiny to exercise no permitted direct control over the interests of the country; but her seminaries of learning enable her to wield some indirect power over public sentiment.

#### COMMENCEMENT AT YALE COLLEGE.

The attractions of this year's commencement at Yale were not a little lightened by the appearance of Chancellor Kent, as the orator of the Phi Beta Kappa Society, the day before. Before attending the exercises of this institution we enjoyed an opportunity by the kindness of Professor Kingsley, one of the soundest scholars and most judicious critics in the country, of visiting some of the collegiate establishments.—Most of these are too well known to need description. But the fine new Telescope deserves to be mentioned. This instrument is, probably, the best in the country, about ten or twelve feet long, with a magnifying power of three or four hundred, of the most approved English construction and workmanship. It is the gift of Mr. Clark, a farmer of a neighboring town, who without having himself received the advantages of a college education, and without being stimulated by theological sympathy or sectarian zeal, has been a more munificent benefactor of Yale College than all other individuals put together! The splendid Mineralogical Cabinet, collected by Col. Gibbs, forms an ornament of the College too well known to be commemorated. It is the most costly and elegant in the United States, and in these respects superior to that at Cambridge, which is said however to be of equal scientific value.

At 11 o'clock, we repaired to one of the churches in town, to attend the oration.

The Chancellor's appearance was a most gratifying incident. He told us, it was the fiftieth anniversary since his graduation.

His address was very happily conceived and successfully executed. It was a sketch of the efforts of the early settlers of New England in the cause of education, succeeded by the brief history of Yale College, principally in the way of an account of her successive presidents. The Chancellor did justice to the characters of these distinguished men, whom he was thus led to recall, to Clap, Stiles, Dwight, and their less renowned, but worthy associates, in the presidency of the college. A great deal of matter, equally instructive and entertaining, was embodied in this survey, and presented in the peculiarly chaste and unaffected style of Chancellor Kent. He occasional-

ly allowed himself to be drawn on, into digressive remarks, suggested by the subject; among them, those in defence of classical learning were especially well weighed and pertinent. The whole address was peculiarly seasonable, in reference to the attempt making by the associated alumni of the college, to effect a large subscription in aid of its funds. The success of this effort must, of course, greatly depend on the warmth and concentration of the college feeling of the sons of Yale; and this feeling could not but be strengthened and stimulated, by this happy survey of the origin and progress of the college, and of the characters of some of its great luminaries. Accordingly, at a meeting of the alumni, which was held in the evening to concert measures for the promotion of this object, a gratifying display was made by several gentlemen—sons of Yale—who addressed the meeting, of the most dutiful and affectionate attachment to their intellectual parent.

The animated proceedings of this meeting, and the resolution of the society to raise the fund of \$100,000, have been before minutely noticed in our paper. The following comment, however, on the conduct of the State towards the college we cannot omit.

It was stated by President Day, that more than once, the institution, in consequence of its financial condition, had been in a state of peril; and it was further stated, if we mistake not, that seven thousand dollars, the part of a *bank bonus*, was all that could be hoped from the state. Now what has Connecticut, what can she have or hope in the world, so honorable to her, or even so profitable, as Yale College? The possession of such an institution is more creditable to her than if she had given to the United States every President that ever filled the chair; and if she allows it to suffer for want of patronage, it will be an ineffaceable blot on her annals. If a handsome sum were annually granted to the college,—as the high school of the commonwealth,—out of the school fund, it would do more good than all the rest of the school fund put together.

The writer's complimentary notice of the proceedings on Commencement, we must omit for the same reason—quoting only the closing paragraph.

Upon the whole, the exercises were, in the highest degree gratifying; and the assembly in the Cabinet of Minerals, at noon during the recess, exhibited a scene of mutual congratulation, among the children and friends of the college, and strangers attracted by the occasion of the most exhilarating character. It was impossible not to take an honest pride, as a New Englander, in witnessing the prosperous condition of so noble an institution. How grateful ought we not to be to our pious ancestors, who amidst the incredible hardships that surrounded them, turned their thoughts to these establishments, which have proved the sources of their prosperity, beyond what Providence granted them! How imperative is the obligation on us, to go along with the progress of improvement, and to take care in our day and generation that these permanent institutions should faithfully represent the advanced state of science, that our children may be better taught (as they ought to be in a period when learning is progressive) than their fathers.

New Haven is one of the most beautiful towns in the United States. It is laid out on a regular plan, with streets at right angles to one another. The college buildings are erected on one side of the square, which is divided by a street running through it. In the portion of the square nearest the colleges are several churches and the state house. The latter has lately been constructed on a Grecian model and a very good plan. The lower half of the square is without any buildings. The whole is surrounded by hou-

ses of slightly appearance, and some of them, such as would be thought the finest in our large cities. The streets are not paved, and the porous quality of the soil enables the inhabitants to enjoy the luxury of an unpaved street without the inconvenience of mud in wet weather. The appearance of the environs of New Haven is in keeping with the neatness and elegance of the city, and presents a succession of prospects, on every side, of uncommon beauty.

#### FRANKLIN INSTITUTE.

It would be wrong not to mention, in connection with the college, the institution for popular instruction lately founded on the liberality of a single individual,—a mechanic of the place. This gentleman has appropriated a part of the property, acquired by laborious and honest industry, in erecting an establishment for scientific and popular instruction. It comprises a lecture room of fine dimensions, a chemical laboratory, a mineralogical cabinet, and a collection of shells, scientifically arranged. The establishment will be extended and enlarged with the success of the institution. It is placed under the care of Mr. Shepherd, as curator; a gentleman who had been connected with the college, as an assistant lecturer to Professor Silliman. Mr. Brewster, the liberal and enterprising proprietor, looks to the fees of those who shall attend the courses, for the support of the institution, and his own reimbursement. We cannot doubt that the experiment, so judiciously planned and commenced under such favorable auspices, will, in the midst of a population like that of New Haven, be crowned with entire success. It is worthy of all praise as an example to others. In what possible way can any person appropriate a few thousand dollars, with equal hope of doing good to the present generation, and those that shall come after?

#### JEPHTHA AND HIS DAUGHTER.

Let no one leave New Haven, without going to see Jephthah and his Daughter, a group nearly completed in marble, by Mr. Angur, a native and self taught artist. This extraordinary person, if we have been rightly informed, has passed the earlier part of his life, in occupations the most humble, and least congenial to the cultivation of the taste and talent, which he has shown himself to possess. He has executed, we believe, little else than a Sappho, a copy of the Appollo Belvidere, and the present group, which is not yet quite finished. The female figure is complete, and in a high degree beautiful. The attitude is well conceived; the expression of surprise and affectionate disappointment, at her father's averted looks is admirable. The drapery is finely disposed and wrought. The father, we thought, not quite equal to the daughter, though still treated in a masterly style. We were told that this extraordinary artist works without model, or even drawing, transferring his conceptions directly from his mind to the marble. We trust he may be persuaded to adopt a less adventurous method.

Should he have the opportunity of forming himself at Rome, under the eye of the distinguished living artists there collected and in the presence of the departed masters of the art, of ancient and modern days, who teach in their immortal works, there is scarce any eminence in sculpture which he may not fairly hope to reach.

#### TRIBUTE TO THE MEMORY OF WHITNEY.

The new Grave Yard in New Haven is visited by every stranger. It wants nothing but trees to make it a delightful spot. There are the monuments of some of the distinguished presidents of the college. Gen. Humphrey's epitaph declares the obligations under which he laid his country, "vellere vere aureo," which he introduced from Spain. But Whitney's monument perpetuates the name of a still greater public benefactor. His simple name would have

been epitaph enough, with the addition, perhaps, of "the inventor of the cotton gin." How few of the inscriptions in Westminster Abbey could be compared with that! Who is there that, like him, has given his country a machine—the product of his own skill—which has furnished a large portion of its population, "from childhood to age, with a lucrative employment; by which their debts have been paid off; their capitals increased; *their lands trebled in value!*"\* It may be said, indeed, that this belongs to the physical and material nature of man, and ought not to be compared with what has been done by the intellectual benefactors of mankind; the Miltons, the Shakspeares, and the Newton's. But is it quite certain, that any thing short of the highest intellectual vigor—the bright genius,—is not sufficient to have invented one of these wonderful machines? Place a common mind before an oration of Cicero, and a steam engine, and it will despair of rivaling the latter as much as the former: and we can by no means be persuaded, that the peculiar aptitude for combining and applying the simple powers of mechanics, so far as to produce these marvellous operations, does not imply a vivacity of imagination, not inferior to that of the poet or the orator. And then as to the effect on society, the machine, it is true, operates in the first instance, on mere physical elements, to produce an accumulation and distribution of property. But do not all the arts of civilization follow in their train? And has not he who has trebled the value of their land, created capital, rescued the population from the necessity of emigrating, and covered a waste with plenty; has not he done a service to his country, of the highest moral and intellectual character? Prosperity is the parent of civilization, and all its refinements; and every family of prosperous citizens added to the community, is an addition of so many thinking, inventing, moral, and immortal natures.

#### CHRISTIAN BENEVOLENCE.

Mr. Whiting,—I wish through the medium of your paper, to ask those who have named the name of Christ, a few plain practical questions; and that every reader should answer them for himself, with his mind fixed upon that tribunal at which he is to give an account of the manner in which he has discharged his duty to his fellow men. It is well known that the amount contributed for benevolent enterprises, is very small compared with what it ought to be; and that very many *nominal christians*, even in beloved Connecticut, give little, or nothing at all. It is also true, that six hundred millions of the race of Adam are without the Gospel of our blessed Lord Jesus Christ. My question is, can these men be saved without the gospel? Think fellow immortal, *can these precious never dying souls be saved without the gospel?* Will they ever hear the gospel unless christians send it to them? If they never will hear the gospel, unless it is sent to them, and if they cannot believe in him of whom they have not heard, then surely, they never can be saved; for he that believeth not the Son shall not see life. If it is the duty of one christian to give for the spread of the gospel, is it not equally the duty of all? If we love the souls of our fellow men as well as Christ did ours, how many comforts ought we to deny ourselves to save their souls? What denial, and suffering, and disgrace, did our Savior undergo for us? And ought we not henceforth to live, not unto

\* The words of Mr. Justice Johnson, of S. Carolina, in the opinion in the case of Whitney vs. Carter.

ourselves, but unto him that hath redeemed us! If we love the souls of our fellow men as much as St. Paul did, how much hunger, and thirst, and cold, and prison, and shipwreck, and stripes, should we endure? If we loved the souls of men as well as the Moravian Missionary, what should we do? We should sell ourselves for slaves in the West Indies. If we loved the souls of men only as well as Franklin loved knowledge, we should even deny ourselves a part of our daily food. This he did, that he might gain funds for the purchase of books. Once more, if we loved to send the gospel to the destitute as well as a Sabbath school scholar of whom mention was made last Lord's Day, loved to school Arab children, we should at least be able to give a cent every week, by denying ourselves of sugar in our tea and coffee.

I cannot but remark here, how commendable and worthy of imitation is the untiring benevolence of that young lady. She was once a member of the Sabbath school in this place, but has been absent two years. Before she went away, she used to give one cent each week, to aid in defraying the expenses of a school for the instruction of Arab children. This one cent per week was given her by the lady with whom she lived, because she *voluntarily* abstained from the use of sugar in her tea and coffee, that she might have something to give. During her absence she has continued to deny herself that article, and has regularly laid up her cent a week. She has lately returned and visited her former teacher, but was much disappointed, when she learned that the school for those children was discontinued. She urged her teacher to take one dollar, which she had saved in the manner above mentioned, and expend it to advance the Redeemer's kingdom in the Valley of the Mississippi. By doing this, she has not only sent *eight testaments* to the destitute, but her example will do more than her donations. It ought to quicken scholars and teachers and parents. How much pleasure too, will that young lady enjoy, when she thinks of the good she has done by her donation and example. I ask if any one can do less for the cause of Christ than she has and at the same time really think themselves christians? If every professor\* of religion in the United States, should do only as much, how long would it take to supply the 600,000,000 who are now destitute of the Testament?

Let every professor answer the question, and do his own part. If any man has property and sees his brother famishing for the bread of eternal life, I ask how dwelleth the love of God in him. Surely he is a lover of pleasure, more than a lover of God, or the souls of men. PHILAPSUCHES.

THE BISHOPS AND THE PEOPLE.—It has been for some time announced in the Parish of St. Anne, Westminster, that the Bishop of London would preach in the Parish Church this day (Sunday): the parishoners, to the number of 1,100 formed a determination to express their opinion of his Lordship's

\* About 900,000, and if each should give one cent every week, the professors of religion in the United States only would distribute 3,744,000 testaments annually.

conduct on the Reform Bill, by walking out of the Church the moment the Right Rev. Prelate entered the pulpit. The Bishop no doubt heard their determination, and the following handbill was published by the Churchwardens on Friday: "The parishoners are respectfully informed that the Rev. Dr. M'Leod, the rector, has received a letter from the Lord Bishop of London, stating that his Lordship is unavoidably prevented from preaching in his church on the morning of Sunday next."—A considerable number of the inhabitants of Clerkenwell parish have addressed the following requisition to the Churchwardens.—"We, the undersigned, inhabitants of the parish of Clerkenwell, most respectfully request the Churchwardens, that in consequence of the *irreligious* conduct of the Bishop, in respect to the Reform Bill, they (the bishops) shall not be again solicited to preach in the churches of the parish.—*London Observer*.

WESTFIELD ACADEMY.—The number of scholars in this institution during the year is 375—the number during the Autumn term 211.

### EVILS OF PROTRACTED MEETINGS.

Mr. Editor—As much has been said of late in several periodicals of the evils of protracted meetings, I enclose you the following letters, omitting the names only, as one instance of their baleful influence in awakening a guilty conscience, and in so far deranging the mind of an individual as to induce him to restore what he had taken unlawfully. Instances of this kind are becoming quite frequent, and that too in connection with protracted meetings; and no doubt they who wish to retain a guilty conscience will consider them real evils. But whether they are so or not, let those answer who can heartily join with this individual in saying, "Bless the Lord O my soul, and forget not all his benefits."

Yours respectfully, A. RUSSELL.

NEW HAMPSHIRE, Oct. 20, 1831.

Mr. A. Russell, Agent Am. Tract Soc.

Dear Sir—The following letter was dropped into the Post Office in this town, inclosing six dollars and addressed to me. I am entirely ignorant who the writer is, or from whence it came. The sum received I consider as belonging to the Lord, and I devote the same to the spread of his gospel; which you will please divide equally between the following societies and pay over to the treasurers severally: To the American Bible Society,—American Board of Commissioners for Foreign Missions,—American Education Society,—American Tract Society, American Home Missionary Society,—and the Massachusetts Sabbath School Union for the West.

Respectfully Yours, ————

Dear Sir—The Lord Jesus Christ tells me to pay back to you six dollars I took unlawfully from you some time since, in a way you know not. You need not be curious to know how. I wish you to receive it, feeling that it is your own, and join with me in the words of the Psalmist, as "Bless the Lord, O my soul and forget not all his benefits. Who forgiveth all thine iniquities, and healeth all thine infirmities."

From one who trusts he was brought to a sense of his situation and duty by the means

of a protracted meeting in —, and hopes he shall henceforth "follow on to know the Lord" more and more until mortality shall put on a glorious and happy immortality, through the abounding grace of Jesus Christ, my Lord and Savior.—*Boston Recorder*.

Restitution.—The President of an insurance company in Boston, recently received \$20, "being over and above the amount which I unjustly demanded, in case of an adjustment of a policy that I had at your office." A gentleman in New-York also received \$30, "being a sum of money which I dishonestly obtained from you some years since."

We have frequently spoken of restitution, as a characteristic of our late revivals; and it is this, perhaps more than any other trait, which has convinced the world that they were the work of the Holy Spirit. The reasoning of *James the Just* is too frequently forgotten—"Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest—the devils also believe, and tremble. But wilt thou not know, O vain man, that as the body without the spirit is dead, so FAITH WITHOUT WORKS IS DEAD ALSO?"—*West. Rec.*

### CROCODILE LAMENTATIONS.

It is sometime since we have taken any notice of our numerous Universalist friends; but their doleful lamentations have lately attracted our attention. *The Universalist Watchman*, of Woodstock, Vt. says,—

We would very respectfully inquire of our brother Editors at Windsor, of Dr. Ely, and others who take the charge of Calvinistic journals, why they have not the candor (not to say honesty, for can it be that we doubt it?) to publish the numerous cases of insanity and suicide, which have occurred since four days meetings first became fashionable. Some two or three columns in almost every number of these periodicals are devoted to the wonderful and *saving* effects of such assemblies; but no mention is made of their *unof* and *lamentable* results. Hundreds are flocking to Christ, alias Calvinism, to get rid of their burden; but nothing is said of the large number that resort to the *razor* for the same object, believing it to be the most salutary, however disagreeable or disgraceful the measure. Now how shall we account for this lack of information, in the periodicals above mentioned? That their editors have no doubt with respect to the correctness of the numerous reports of mental derangements and suicide which weekly appear in this paper and various others, is obvious from the fact that they have never to our knowledge *expressed* them, which they would not be backward in doing if they believed those reports false.

They have endeavored to keep these things from the eyes of their readers; and we honestly believe that a large portion of those who are now honestly and zealously engaged in these excitements would discountenance them if they knew of even one half the misery they have occasioned. We cannot persuade ourselves to believe that the people are so corrupt as to encourage that which produces evils of such magnitude, if they were aware of them. What, then, must we think of those who knowing them keep their brethren in ignorance?

The paper which contains the above cited paragraphs, under the caption of "MORE VICTIMS!!!!" pretends to give us accounts of several persons whom the Calvinists have rendered

stark mad by their four days meetings. Now if *five*, or *fifty-five* persons have been demented in the manner alledged, and have cut their throats, or hung themselves, why should Universalists mourn? Must not their cheeks be moistened with *crocodile tears*, if they believe in the doctrine of universal salvation, immediately after death? "O blessed and happy ye," they ought to say, "who, by going to a four days meeting, get courage enough to rush away from this sorrowful world, and enter into everlasting blessedness!" Would it not be well for these Universalists, who are so much afflicted at Calvinistic doctrines and revivals as, William Bell appears to be, to attend some of the protracted meetings, and thereby prepare themselves to go away voluntarily from the present "existence, made miserable by cruel priests?" Surely it can be no misfortune for the Calvinists to prepare their neighbors speedily to enter paradise, if it should be through a short season of insanity.

But to cease from irony, we do not see any thing in "a four days meeting" for religious purposes which is calculated to make any man crazy. We have attended several of these meetings, and every thing in them and about them was as innocent, inoffensive, sober, orderly, and rational as in any convocation of Universalists, Unitarians, or Calvinists, commonly held on the Lord's day morning, in any splendid temple. Why should attention to the subject of religion for the space of four days be more likely to dethrone a man's reason, than to attend during the same length of time to his pecuniary accounts, to mathematics, or even the editing of a Universalist newspaper?

We know that a person may become mad in a church, at a ball, at an election, or at a theatre; and we could tell the *Watchman* of a Universalist preacher, once resident in Philadelphia, who became insane and committed suicide: but shall we thence infer that lunacy or fatuity is the natural result of balls, elections, the theatre, and *Universalism*.

It is not an uncommon thing for persons whose nervous system is disordered to pursue some particular vein of delirium; and it may be that of supposed revelations, of confidence in dreams, of fanciful explanations, of prophecies, of imaginary power, wealth, and grandeur, or of universal salvation, and yet the state of the brain produced the madness, before the madness began to react on the brain and the nervous system. Religious delirium, or insanity, taking some religious turn, is not peculiar to any one denomination of religionists; for there are insane Pagans, Roman Catholics, Protestants, Jews, and Musselmans. If any one denomination of Protestants abounds more than another with men beside themselves, it is the class of persons who deny a future judgment of mankind, and the endless punishment of all who die without having the Spirit of God. 'Madness is in their hearts while they live, and when they die they go down to the pit.'

Philadelphia.

FIRST THEOLOGICAL SEMINARY IN U. STATES.

The following account of "old Mr. Tennent,"

(father of Gilbert and William Tennent\*) and of the "school of the prophets" over which he presided, is extracted from the Journals of Rev. Mr. Whitefield. While Whitefield resided at Philadelphia, November 10, 1739, he was first introduced to Mr. Tennent, and speaks of him as follows:

"At my return home, was very much comforted by the coming of one Mr. Tennent, an old grey headed disciple and soldier of Jesus Christ. He keeps an academy about twelve miles off Philadelphia, had been blessed with four gracious sons, three of whom have been, and still continue to be, eminently useful in the church of Christ. He is a great friend to Mr. Erskine of Scotland, and, as far as I can find, both he and his sons are secretly despised by the generality of the Synod, as Mr. Erskine and his brethren are hated by the Judicatories of Edinburgh, and as the Methodist preachers are by their brethren in England."

"November 22. Set out for Neshaminy (twenty miles distant from Trent Town) where old Mr. Tennent lives, and keeps an academy, and where I was to preach to-day according to appointment. About twelve we came hither, and found above 3000 people gathered together in the meeting-house yard; and Mr. William Tennent, an eminent servant of Jesus Christ, preaching to them, because we had stayed beyond the time appointed. When I came up he soon stopped, and sung a Psalm, and then I began to speak as the Lord gave me utterance."

"After our exercises were over, we went to old Mr. Tennent, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zacchary; both, as far as I can find walk in all the ordinances and commandments of the Lord blameless. It happens very providentially, that Mr. Tennent and his brethren are appointed a Synod, so that they intend breeding up gracious youths, and sending them out from time to time into our Lord's vineyard. The place where our young men study now, is in contempt called the college. It is a log house, about twenty feet long and nearly as many broad: and to me it seemed to resemble the school of the old prophets. From this despised place seven or eight worthy ministers of Jesus have lately been sent, and the foundation is now laid for the instruction of many others. The devil will certainly rage against them, but the work I am persuaded is of God, and henceforth will not come to nought."—*Spirit of the Pilgrims*.

#### REVIVALS.

[From the Connecticut Observer.]

##### REVIVAL IN HAMPTON.

A little more than a year since, a season of special religious interest commenced in Hampton, and has continued in some degree from that time to the present.

For several years preceding the past, a low state of religion had here existed. A state of religious insensibility seemed to brood over the minds of Christians, and the foolish and wise

\* Gilbert Tennent was at this time settled in the Ministry at New Brunswick, and William at Freehold, in New Jersey.

virgins appeared to be sleeping together. Several times, favorable indications of approaching good had appeared, in which Christians had in a small degree awaked out of their state of apathy and stupidity, and occasionally from the impenitent the inquiry had been heard of "what must I do to be saved." But for years very few had been hopefully born of God.—Every special religious effort had been attacked by the scoffing cry of the ungodly, "that Christians were about to get up a revival."—And for several months previous to the revival wickedness peculiarly triumphed. Through want of faith in Christians, favorable indications had repeatedly passed away like the morning cloud and the early dew. The place had become, as it were, deluged with infidel publications. These most bitter and hostile attacks upon the holy Sabbath, revivals of religion, and upon the benevolent operations of the day were extensively circulated. Even Christians, knowing these publications were filled with the poison of infidelity, were not satisfied without tasting themselves, and seemed little to apprehend that evil could result to their children and families from doing the same. And some professors of religion seemed almost ready to confide in the scandalous charges and insinuations of the acknowledged enemies of religion, rather than in the statements of her most approved and devoted friends. The minister and a deacon were anonymously attacked with the most scurrilous and abusive charges headed by "Death-bed robbery." But in the review of all this, we distinctly perceive how easy it is for God to make the wrath of man to praise him. Christians were now led to humble themselves before God, and to feel that their help must come from him. The church was particularly addressed from the pulpit, and urged to awake and come up to the help of the Lord against the mighty. The importance of observing a day of fasting was proposed, and after warning against the hypocritical observance of such a season, the question was submitted for an expression from every member male and female, whether they would actually abstain from food, and spend a day in humble supplication to God for the outpouring of his Spirit in this place. Such a day was unanimously agreed upon, and was to Christians generally a day of uncommon interest. Religious services upon this day were continued without intermission and without apparent weariness for five hours. The honest inquiry, seemed to ascend from many hearts, "Lord what wilt thou have me do." At the close, a committee of two for every school district was chosen to visit every family, and if possible to have personal religious conversation with every member, and unite together in prayer. On the morrow the work of visiting was commenced with trembling anxiety and solicitude. In the report at a subsequent church meeting, most declared, that although the thought of their undertaking had banished sleep from their eyes, and led them to spend most of the preceding night in prayer, yet that they had never so sensibly experienced God's presence. They could say the work had been the most pleasant and joyful in which they had ever been engaged.—

They felt that being in the way of duty, God had met them and granted his blessing.

From this time, Christians appeared to assume in some degree a consistency of conduct, and evidence of God's special presence now became manifest in the hopeful conversions from sin to holiness. Instances of conversion continued weekly for months, and additions were made to the church of such as we trust will finally be saved. Some special religious efforts were made during the past summer, and from the cloud of divine influence which seemed again more thickly to hover over us, mercy drops descended. The first week in Nov. we enjoyed a protracted religious meeting. And although this special means of grace was publicly assailed by one who professed to preach the gospel, and by the hostile letters of Unitarian Liberty; yet God was evidently in our midst by the converting influences of his Holy Spirit. And to the present God has not left himself without witnesses that he is yet waiting to be gracious. The precise number who have embraced the Savior, will be known only by the disclosures of the light of eternity. As the apparent fruits of this revival, fifteen family altars have been erected, fifty-two have made a public profession, and a considerable more than this number are now indulging hopes and will probably confess Christ openly before men. But while we thus with gratitude record what God has done for us, it becomes us to be deeply humbled under a sense of our unworthiness. And while we take courage in review of God's past faithfulness, it becomes us to resolve henceforth better to serve him, and to live more as the grace of God teaches. That Divine influences may continue to descend upon us, we desire the prayers of all those who love the peace and prosperity of Zion.

Yours, &c.

DANIEL G. SPRAGUE.

Hampton, Dec. 13, 1831.

[From the same.]

REVIVAL IN BROOKLYN, CON.

Mr. Editor.—I leave at your disposal a brief account of the religious prospects of the church of which I am a Pastor, and also of the protracted meeting recently held here.

It is well known that this is the only church in Connecticut, that has been called to sustain a moral conflict with Unitarianism. It is now about 12 years since, in consequence of the lax sentiments preached by one who was ordained here for an orthodox minister, this church was constrained, for conscience' sake, to leave the house of God, where they and their Fathers had with signal tranquility worshipped, and to erect anew a public altar in the name of the Father, the Son, and the Holy Ghost. During this period, God has caused his grace to distil upon them like the dew that descended upon the mountains of Zion; and in four instances before the present, he has granted them a gentle shower of spiritual blessings. He has often whispered to the hearts of his people here, the consolatory assurance, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." He has gradually enlarged the church and congregation, until their house of

worship has become "too strait" for them, and they have contracted for the erection of a new and more spacious meeting house. In view of Providential goodness thus far, we have much occasion to exclaim "The Lord has done great things for us, whereof, we are glad."

During the last winter and spring, there was considerable attention to religion among this people. More than 20 were added to the church during the summer. Early in the autumn the zeal and faith of Christians began to rise again. When they became apparently in some good measure humble and prayerful, anxious for the use of the special means of grace, and sensible of personal responsibility, a protracted meeting was appointed to commence on the 25th of Oct. Before the period arrived, the minds of many in the congregation became solemnized, some were convinced of sin, and a few hopefully converted. At the inquiry meeting on the morning of the second day of the series of religious services, 25 were present. The next morning the number was doubled, and conversions began to multiply. The religious services continued from Tuesday morning until Saturday afternoon, with increasing interest. The number of hopeful conversions during the week was over 30. At a meeting the next week for such as hoped they had lately been renewed in the temper of their hearts, 45 were present. The number has been gradually increasing up to the present time, and is now about 60. The circle of young people has been much affected by the truth. The change in the village is great. A number of family altars have been erected. Several members of the Academy have been subjects of the revival. Some of them from other towns.—Some now fitting for College, have resolved to consecrate themselves to the ministry of reconciliation. Opposers seem to think a powerful effect has been produced, for they are more disturbed than they were before or during the protracted meeting. God has indeed prospered his righteous cause here, and blessed be his holy name.

In using the means of grace here, ministers have preached and Christians prayed for *speedy blessings*. Sinners have been shown the equity of the principles of God's moral government, and the vanity and guilt of excuses for past sin and continued impenitence, and the claims of heaven on their *immediate obedience*. Entire depravity, sanctification by the Spirit, and salvation by grace, were plainly preached; and the interests, the guilt, the danger and the duty of sinners clearly presented; and then the people were left to *sober thought* and *deliberate choice* and *action*. Thus not an enemy had occasion to gainsay; and God made the truth "mighty in pulling down strong holds," and in renovating unholy hearts. GEO. J. TILLOTSON.

HEATH.—A letter says—"Our Sabbath school has prospered well—has four hundred and thirty-nine members; seventy-four of these have hopefully found a Saviour this season. The revival has been quite extensive. Forty-four joined the church the first Sabbath in November. Several more are propounded. Most of

those who have embraced hopes, hold out well. In our four days meeting, after the first day, the meeting house was literally filled.—The speakers were listened to with great interest and solemnity. The spirit of the Lord was there, and seemed to set home divine truth upon the hearts of many impenitent sinners. Although not many conversions took place at the meeting, professors were awakened, and appeared to take hold in earnest, as helpers of the work. There was much earnest prayer, with an intensity of feeling, and the Lord gave ear to the cry of his people, and returned special answers to their prayers, as we have reason to believe. A great work has been done—a great work is yet to be done. Many precious souls are yet out of the ark of safety."—N. Y. Evan.

CROWN POINT, 12th November, 1831

Mr. Editor.—The revival in this place, a notice of which you copied from the Vermont Chronicle, is still in progress. Many who a few weeks ago were determined to resist the Holy Ghost, are now rejoicing in the God of their salvation. The scoffer has been silenced, alarmed, and converted. Some, in the midst of their entire neglect of the means of grace, and in spite of their determination to remain uninfluenced, have been suddenly seized with most pungent conviction of sin, and in a few days have praised God in the conference room for the riches of his grace.—The converts are from all classes, and of all ages, from the child of ten to the gray hairs of seventy. The greater proportion, however, is found among the youth. Our Sabbath school has shared richly in the revival. We charitably hope that in all more than 100, some say 150, have experienced a change of heart. We ask the prayers of all who have faith, that this whole region, which heretofore has been a place where Satan has had his seat, may become as the garden of the Lord.—ib.

Yours, &c.

S. L. HERRICK.

NEW-YORK.—Rev. George Cean, East-Aurora, Erie co. thus describes his feelings, before the revival, while the people disregarded God's word, and the church seemed to be stupid.

Feeling that it was next to death to remain here under such circumstances, and that it was but little better to leave while souls were pressing on to ruin, I determined to do all in my power, as a humble instrument, to promote a revival—that I would go beyond my strength to labor, rather than fall short. Accordingly I preached five, six, and even, eight times a week besides attending other meetings, and multiplying family visits. Some instances of conviction and conversion occurred in two distinct districts, while I held weekly lectures, and knowing that God was blessing four days meetings as the means of great good, I proposed to the church that we should appoint such a meeting. They felt unprepared, and expressed fears that it would do more injury than good. After a short consultation, however, they agreed to leave it to me to make the appointment, or not, as I thought most judicious. My first step was to secure the aid of suitable ministers; and having obtained the promise of two or three, I with trembling made the appointment for Thursday

the 23d of June. The day previous, the church had a prayer meeting; but few attended. Many were opposed to this meeting, and among the number some of my constant hearers. The meetings were small, and nothing unusual occurred till Saturday, when those who were anxious for the prayers of the church, and determined to yield up to God, were invited to the anxious seats. About thirty came and a larger number attended an anxious meeting in the evening. On the Sabbath the crowd which pressed to hear the word of God was so great as to make it necessary to leave the meeting house for the grove, where two thousand probably assembled.

And now our meeting assumed a more glorious appearance. From one hundred and fifty, to two hundred came daily to the anxious seats, and a larger number attended our daily meeting for enquiry, at the ball room of a converted inn keeper. Sinners submitted to God daily, making the hearts of his people very glad, and occasioning new anthems of praise in heaven.

On the following Sabbath was our most powerful meeting. Probably, three thousand were assembled to hear the voice of the Lord among the trees of the wood. Two hundred and fifty in the morning, and three hundred in the afternoon, pressed into the woods to the anxious seats.—The meeting closed the day after, the 4th of July, having been protracted twelve days.

Many from adjacent towns were present at this precious season. How many among that number, or within the limits of our congregation, were hopefully converted, we shall never know short of the judgment. Hundreds have been supposed to have met with a change; they may have been nearly two hundred in Aurora.

Eighty three have lately joined our communion, and all except five, by confession. The West Church has nearly doubled during the year. Nearly forty have united with the Baptist, and some with the Methodist church. "This is the Lord's doing, and it is marvellous in our eyes."

[From the Boston Recorder.]

WESTFIELD ACADEMY.

Westfield, Nov. 23, 1831.

Mr. Editor,—The Academy of which I have the charge has during the past season been visited with a season of refreshing from the Lord. It may be proper to make public some particulars in relation to this work, for the encouragement of the friends of similar Institutions.

There are some peculiar obstacles, which doubtless have a tendency to prevent youth in Academies from seriously attending to the concerns of the soul. There are here thrown together a collection of youth from different places, strangers to each other, surrounded with new objects, and engaging in new branches of study, with an express and oft-repeated charge from their parents to improve every moment to the best advantage. Before the novelty of this scene has passed away their term of study has

closed. This state of things seems directly adapted to bar the mind against any serious concern for the soul. I have felt it an obstacle to such a degree that I had almost ceased to expect a revival of religion. If the friends of other similar Institutions have fallen after the same example of unbelief let them remember that all things are possible with God.

It has been my uniform practice to begin and conclude the exercises of each day with reading the Scriptures and prayer, once a week to address them particularly upon some subject connected with holiness of heart or of life, and once a week to attend a Bible class where portions of scripture have been familiarly explained and the practical duties enforced. I have had the satisfaction of hearing often of the conversion of one and another of my pupils. Some of them are already preaching the unsearchable riches of Christ, and some are far away pointing the deluded Pagan to the Lamb of God.

During the year 1830, some parents felt a distressing anxiety for the souls of their children, and urged them to seek first the kingdom of heaven, and to remember that the fear of the Lord is the beginning of wisdom. Concerts of prayer were agreed upon, and at the same hour of the day incense from altars in different places ascended to heaven, acceptable, we believe in the sight of God our Savior.

About the first of last April, one young lady manifested a deep anxiety for her soul. She sat among the thoughtless, suffused with tears; some were astonished, some wore a smile of contempt, all forsook her; a day or two after I found one morning on entering my school-room five or six young men whom I had regarded as the most thoughtless, deeply anxious; and the next day a general seriousness pervaded the school. In the course of ten days twenty were rejoicing in hope; since that twenty-five more. Forty-five give evidence of having passed from death unto life; many of them have united with the church. The revival commenced in town about the same time. The number of conversions in town is somewhat greater than in the Academy. The work has been peculiarly a work of the Lord, and I trust we can all say, not unto us, but unto thy name give all the glory.

Yours, &c.

E. DAVIES.

#### OBITUARY.

DIED—In this city, on the 18th inst., after a short illness, Miss Grace Sherman, aged 17, an interesting and amiable young lady:—on the 11th inst., a child of Mr. Amos Baker, aged 18 months:—on the 9th inst., Miss Sally Sherman, aged 55:—on the 12th inst., Mr. Moses Mansfield, aged 84:—on the 14th inst., Mr. Samuel Morgan, aged 54:—on the 12th inst., Nicholas Williams, aged 76:—Jemima Markee, aged 45:—Glasgow Judson, aged 84.

At Whitneyville, on the 14th inst., Mr. Hiram Parker, aged about 25, late of Cheshire.

At Hamden, on the 8th inst., Mrs. Mehabetul Hull, wife of Mr. Eli Hull, aged 53.

At Cheshire, on the 8th inst., Mr. Bethuel Flagg, aged 53. In the hour of death he was sustained by the hopes of that religion of which he had long been possessed.

At Durham, on the 8th inst., Mr. Theron Andrews, aged 18, son of Doct. Chauncey Andrews.

## POETRY.

## "WATCH AND PRAY LEST YE ENTER INTO TEMPTATION."

OH watch and pray—thou can'st not tell  
How near thine hour may be ;  
Thou can'st not know how soon the bell  
May toll its notes for thee :  
Death's thousand shares beset thy way,  
Frail child of dust—oh watch and pray.

Fond youth—as yet untouched by care,  
Does thy young pulse beat high ?  
Do Hope's gay visions, bright and fair,  
Dilate before thine eye ?  
Know, those must change, must pass away—  
Fond, trusting youth,—oh watch and pray !

THOU AGED MAN—life's wintry storm  
Hath scar'd thy vernal bloom ;  
With trembling step, and bending form,  
Thou art tottering to the tomb ;  
And can vain hopes lead thee astray ?  
Watch, weary pilgrim—watch and pray !

AMBITION—stop thy panting breath,  
PRIDE—sink thy lifted eye,  
Behold the yawning gates of death  
Before thee open lie ;  
Oh hear the counsel, and obey—  
Pride and Ambition—watch and pray !

Oh watch and pray—the paths we tread  
Lead onward to the grave ;  
Go to the tombs, and ask the dead,  
Ye on life's stormy wave—  
And they shall tell you—even they,  
From their dark chambers—WATCH AND PRAY !

*A Practical way of settling Controversy.*—A gentleman and lady, one evening to a late hour, amused, and perhaps instructed, a select religious circle by taking different sides in popular controversy. The gentleman was on the side of Calvinism, and the lady assumed conscientiously the Arminian side. After much being said on both sides, the gentleman, whether intentionally or not, it is not said, kept his strong argument till they were parting to go to rest. "Ma'am," said he, "I suppose before you go to bed you address the Divine Being." "Surely," said she. "Then," said he, "you will have the goodness to tell Him, that you sought him before he sought you." "No!" said she with vehemence, "I won't!"

Those who are taught by the truth and Spirit of God have the same creed at the throne of grace.—*Chr. Index.*

## COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his pos-

sessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on the other side—"Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side—"Do you see that house?" "Yes." "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine!'" He looked confounded, and said no more.

## "MEMOIR OF JOHN MOONEY MEAD, who died at East Hartford, April 8, 1831, aged 4 years 11 months and 4 days."

This little book, a copy of which Mr. Malthy has sent in to us from his store for examination, we hesitate not to recommend to Sabbath-schools, parents, and children generally, as one of the first order of excellence. It is the history of an extraordinary child, or, more properly speaking, of an ordinary child brought up with extraordinary care and wisdom, written by its Father,\* exhibiting such traits of piety, intelligence, and sweetness of disposition, as makes it, an object equally lovely and interesting to old and young.

The most acceptable feature of this narrative to us, is the absence of all effort to make out an astonishing story. On the other hand, the parent and biographer has taken pains throughout the narrative to describe faithfully, the manner by which his child was made in so many particulars to surpass other children. The book is thus rendered doubly useful, being both a guide and a narrative; so accurately and plainly is each striking and winning trait of the child traced back to the watchful wisdom of the parent, that the lesson of encouragement contained in it is likely to prove as valuable to adults, as the example to children.

"Should the prevalent impression," says the biographer, "that it is impossible for a young child to give evidence of piety, be removed from the mind of any, and parents and teachers encouraged to labor more for the early conversion of those committed to them, expecting success, then those who mourn the early exit of this lovely boy, will rejoice, that he has not lived, or died, in vain."

\* The Rev. Aza Mead, recently deceased.

*Letters received at the Office of the Religious Intelligencer during the week ending Dec. 23, 1831.*

George King, Sharon, Ct.; B. Richards, Bristol, Ct.; William Cobb, Warwick, Mass.; W. Hodge, Marysville, Tenn.; William Barker, Orville, N. Y.; N. H. Smith, New Brunswick, N. J.; Ezra Noble, New-Milford.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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